

He–The Most High–said:

وَأَن يَنْسُتِكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ  
وَأَن يَمْسُتَكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*And if Allāh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things. (Al-An‘aam:17)*

So upon you is supplication to Allah–The Glorious and Most High–and humbleness before him especially in the times of acceptance like the last third of the night, the last hour on the day of Jumu‘ah, during prostration and other than that.

10. Distancing oneself from the magicians and sorcerers;

The Messenger of Allah (صلى الله عليه و سلم) said: Whoever goes to a fortune–teller then asks him a thing, forty–day’s prayers won’t be accepted, reported by Muslim. These are the ones who spread magic in the society, hence it is befitting to reprimand them, warn the people from them and to not believe them.

11. Dealing appropriately with others; Allah–The Most High–said:

وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

*And speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad Peace be upon him ], and perform As–Salāt(Iqāmat–as–Salāt), and give Zakāt. (Al–Baqarah:83)*

Whether they maybe kin, companions, neighbors or other than them from the general people, good manners are a cause from the causes of having happiness. The most things that cause a person to enter paradise after Tawheed are good manners.

12. Avoiding disputes and arguments according to one’s ability;

Because it is from the biggest causes of distress and if he’s afflicted with it then let him confront the bad with good, be patient, hide his anger and expect his reward with Allah. Allah–The Most High–said regarding the attributes of the Pious:

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

*Those who spend [in Allāh’s Cause – deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allāh loves Al–Muhsinin (the good\*doers). (Aal–‘Imraan:134)*

13. Leaving off the lust for this worldly life and yearning for it;

Taking the permissible provision with pleasure and contentment, for verily this worldly life is a trial and a time–occupier.

The Prophet (صلى الله عليه و سلم) said: Prosperity isn’t due to the abundance in wealth but rather prosperity is satisfaction. Agreed upon by Abu Hurayrah (رضي الله عنه)

14. Lack of concern in regards to the issue of provision and lifespan;

Allah–The Most High–said:

وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُّؤَجَّلًا

*And no person can ever die except by Allāh’s Leave and at an appointed term. (Aal–‘Imraan:145)*

And the Prophet (صلى الله عليه و سلم) said: Do not hasten the provision for verily one doesn’t die until the last of his provision that belongs to him reaches him, so beautify in seeking (provision); He takes the permissible and leaves off the prohibited. Narated by Ibn Hibban through Jaabir (رضي الله عنه) and it is in As–Saheeh Al–Musnad.

So the provisions have been divided and the lifespans have been counted, therefore it is upon you to be satisfied with what Allah has allocated.

15. Abstinence from Smoke, Qaat and Shammah (different forms of hallucinogenic drugs);

Allah–The Most High–said:

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

*He allows them as lawful At–Taiyibāt [i.e. all good and lawful] as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful Al–Khabā’ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.) (Al–A‘raaf:157)*

Verily Qaat is considered in Yemen the main ingredient for the spread of distress and mental disorders as it contains many agents and neural stimulants. Most studies view that mental disorders resulting from eating Qaat that undergo psychotherapy, don’t ever recover rather the condition escalates from bad to worse.

16. Refraining from the forbidden things;

Like drinking alcohol, eating haraam, listening to music, looking at pornographic pictures and other than it from the prohibited things.

17. Eagerness in sitting with the Righteous and abstaining from the evil companions;

For verily “The similitude of the righteous companion and the evil companion is that of the carrier of musk and the blower of the bellow (Blacksmith)” As the Prophet (صلى الله عليه و سلم) mentioned.

18. Having a good thought of Allah;

That Allah is able to grant you cure and that He–The Most Glorious–afflicts you with what He wills. In the Hadeeth Qudsee *Allah Says: I am at the expectation of my servant towards me, so let him expect from me what he wills. Narrated by Ahmed through Waathilah (رضي الله عنه)*

19. To not despair of cure;

There isn’t any sickness except that Allah has made for it a cure– whoever knows it, knows it, and whoever is ignorant of it is ignorant of it–except death.

20. Occupying the time with what benefits;

And not busying oneself or thinking about political issues, wars, nations and news channels. For verily this is considered a big gate from the gates of distress. The Prophet (صلى الله عليه و سلم) said: Be eager in what benefits you, reported by Muslim. He should have trust in Allah as the matter in its entirety belongs to Allah, to Him all the affairs return and He is the one who manages the affairs and changes it how He wills. Allah–The Most High–said:

قُلْ لَّنْ نَّصِيبًا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا  
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

*Say: “Nothing shall ever happen to us except what Allāh has ordained for us. He is our Maulā (Lord, Helper and Protector).” And in Allāh let the believers put their trust. (At–Tawbah:51)*

Some Other Guidelines:

1. Registering in the paid treatment by the doctor
2. Early Sleeping
3. Proper eating, using honey, Black seed and Zam–Zam water for they are blessed remedies–with the permission of Allah.

Therefore it is binding upon you to adhere to these recommendations if you want Allah to favor you with recovery and wellbeing and we ask Allah to cure the sick from among the Muslims and all praise is to Allah–The Lord of the worlds.

وَمَا تَشَاءُونَ إِلَّا أَن يَكُونَ إِلَهُ الْإِنسَانِ



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## Advice and Recommendations for the one who suffers from Stress and Anxiety

**Imam Ibn Al-Qayyim** (رحمه الله) **Says:** *Grief, sorrow and distress only occur from two directions: **One of it is:** The desire for the worldly life and having a zeal for it*  
**And the second is:** *shortening in the actions of obedience and piety. From ‘Uddah As-Saabireen pg.227*

All Praise is to Allah–The Lord of the Worlds–and may he send peace and blessings upon our Prophet Muhammad, his relatives and companions

To Proceed: Verily the problem associated with stress and anxiety has become from the many great problems, and it is one that afflicts numerous amounts of people.

### Some of the signs of Stress and Anxiety:

1. Feeling tight and constricted and lack of relaxation, along with continual grief and sorrow
2. Difficulty in concentrating or an empty–mind feeling and weakness in thinking
3. Doubts and uncertainties whether in ambition or in companions and the general people
4. Having doubt that he is afflicted with dangerous illnesses
5. Difficulty in sleeping; from sweating, lack of relaxation and nightmares
6. Panic–attacks and the fear of facing the people, from that which causes seclusion and depression
7. Feeling a change in personality or a change in the surrounding environment even if in reality that isn't the case
8. Fearing the closeness of death in an increased sense to that of the normal state
9. Feeling numbness and tingling in the body and limbs
10. Colonic Contraction, Stomachache and tense headache
11. Weakness of sexual desire
12. Ill–Fated in most affairs
13. Short tempered and provocative
14. Magnifying small issues
15. Quickness in fatigue and exhaustion and anorexia

Based on this, the clinics for neurological and psychological disorders have become overcrowded by patients, and all sorts of psychological medication have been used. However with investigation you'll find that only rare from amongst the patients are recovering. That is because there are other remedial reasons that most psychologists neglect and many patients aren't concerned with, and they are–by the permission of Allah–the most important causes of recovery from this condition and we will mention to you some of them:

### From the most vital causes of recovery:

#### *1. Belief in Allah and Righteous actions;*

Allah–The Most High– Said:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْفَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاتًا طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

*Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islāmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), And We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter). (An–Nahl:97)*

Belief is that you believe in Allah, His Angels, His Books, His Messengers, In the Last day and in predestination both its good and bad

*2. Belief in the pre–decree of Allah– The Most High;* Allah–The Most High– Said:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِن قَبْلِ أَن نُنَزِّلَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ لِّكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

*No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al–Lauh Al–Mahtūz), before We bring it into existence. Verily, that is easy for Allāh. In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allāh likes not prideful boasters. (Al–Hadid 22–23)*

*The Messenger (صلى الله عليه و سلم) Said: For everything is a reality and a servant hasn't reached the reality of belief until he acknowledges that what has afflicted him cannot have missed him and what has missed him cannot have afflicted him. Ahmad Narrated it through Abu Ad–Dardaa (رضي الله عنه) and it is in As–Saheeh Al–Musnad by Al–Allamah Al–Waad'ee*

You are a servant belonging to Allah–The Glorified–and this is a thing that Allah has decreed for you. Allah wanted goodness for you; from forgiving your sins and raising your levels.

*The Prophet (صلى الله عليه و سلم) said: Verily a man will have a level with Allah–he doesn't reach it with an action–so Allah doesn't cease to afflict him with what he hates until he makes him reach it (that level). Reported by Abu Ya'laa and Ibn Hibbaan through Abu Hurayrah (رضي الله عنه) and it is in Al–Silsilah As–Saheehah (6/100) (2599). The one that believes in pre–decree both its good and bad will live in comfort.*

*3. Perseverance upon the prayer;* That is by maintaining the obligatory prayers in its (appropriate) times and inside the Houses of Allah, and to pray it similar to the way the Messenger (صلى الله عليه و سلم) prayed it with its conditions, pillars, voluntaries and humility.

Allah–The Most High–said:

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

*And seek help in patience and As–Salāt (the prayer) and truly it is extremely heavy and hard except for Al–Khāshi'ūn [i.e. the true believers in Allāh – those who obey Allāh with full submission, fear much from His Punishment, and believe in His Promise (Paradise, etc.) and in His Warnings (Hell, etc.)]. (Al–Baqarah:45)*

The Prophet (صلى الله عليه و سلم) would resort to prayer when a matter saddened him. Likewise by maintaining the set voluntary prayers (those after the Compulsory prayers) and increasing in the general voluntary prayers like the pre–noon and night prayers.

*4. Fasting three days from every month;* The Prophet (صلى الله عليه و سلم) said: *Fasting three days from every month removes the bitterness of the heart. Reported by Ahmed and it is in As–Saheeh Al–Musnad. He Said: Fasting is a protection. Agreed upon by Abu Hurayrah (رضي الله عنه)*

*5. Perseverance upon the Supplications;* For verily the remembrance of Allah–The Most High–is a reason for the tranquility of the heart. He said:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

*Those who believe (in the Oneness of Allāh – Islāmic Monotheism), and whose hearts find rest in the remembrance of Allāh, Verily, in the remembrance of Allāh do hearts find rest. (Ar–Ra'd:28)*

Example: the supplications for the morning and evening, sleeping, after the prayer and other than it.

*6. Increasing in reciting the Quran;* Allah–The Most High–said:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَبُشْرَةٌ لِّمَا فِي الصُّدُورِ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

*O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breasts, – a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers. (Yunus:57)*

And He said:

وَنُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

*And We send down from the Qur'an that which is a healing and a mercy to those who believe (in Islāmic Monotheism and act on it), and it increases the Zālimūn (polytheists and wrongdoers) nothing but loss. (Al–Israa:82)*

*7. The Legislated Recitations and Supplications (Ar–Ruqyah Ash–Shar'iyyah);* From the Book of Allah and the Sunnah of the Messenger (صلى الله عليه و سلم) like: the recitation of Aayah Al–Kurse, Surah Al–Ikhlāas, Al–Mu'awwihatayn (Surah Al–Falaq and An–Naas), reciting surah Al–Faatihah and the supplications that came from the Messenger of Allah (صلى الله عليه و سلم)

*8. Patience;* And it is from the best of medications.

Allah–The Most High–said:

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

*And seek help in patience and As–Salāt (the prayer) and truly it is extremely heavy and hard except for Al–Khāshi'ūn [i.e. the true believers in Allāh – those who obey Allāh with full submission, fear much from His Punishment, and believe in His Promise (Paradise, etc.) and in His Warnings (Hell, etc.)]. (Al–Baqarah:45)*

*The Messenger (صلى الله عليه و سلم) said: Amazing is the affair of the believer, all his affairs are good. If he is encountered by joy he thanks and so it becomes good for him. If evil befalls him, then he becomes patient and that becomes good for him, and that isn't (the case) except with the believer. Reported by Muslim through Suhaib (رضي الله عنه).*

*9. Supplicating with humility to Allah;* Allah–The Most High–said:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

*And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islāmic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islāmic Monotheism)] they will surely enter Hell in humiliation!" (Qaafir:60)*

And He said:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

*And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright. (Al–Baqarah:186)*